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Evangelical Christendom.

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MONTHLY NOTES.

It is with much pleasure that we announce to our readers the dates of the Annual Conference, which will be convened this year in Brighton. It will extend over three days, commencing on Monday, October 31, and closing on Wednesday evening, November 2. The last conference of the Alliance was held in this popular sea-side town in October 1884, for two days. The subjects then chosen were of deep spiritual importance, and were introduced by addresses which proved to be most helpful. It was in this same year (1884) that the International Conference met at Copenhagen, and was accompanied with great blessing. The meetings there were attended by the King and Queen of Denmark, the King and Queen of Greece, the Crown Prince and Princess of Denmark, and Prince Waldemar. A programme dealing with some important present-day topics to be considered at Brighton is in course of preparation. This will be published in our pages in due course, with the names of speakers and the local committee. A large gathering is confidently expected. Hospitality will be provided, as far as possible, for members and friends of the Alliance who propose to attend the conference, but intimation of their intention should be sent to the Acting Secretary in London, at 7 Adam Street, Strand, W.C., not later than the last day of September. We urge upon our many friends the need there is for seeking that the power of the Spirit of God may be distinctly apparent in each sitting, and that every speaker may be inspired with the illumination that comes to all who wait upon God in sincerity.

May not this Conference in Brighton be made a time for the manifestation in its meetings of the desire for true spiritual fellowship which now exists amongst all Evangelical Christians? What is needed at the present moment is a more pronounced loyalty to our Lord Jesus Christ as the supreme Head of His one Church. In the growth of error and the spread of Sacerdotalism,

we can but see the certain consequence of drifting away from the simplicity of fundamental Gospel truths. It is of all things imperative that we should "see Jesus"—that no creed, no ritual, no ordinance, no priest, should intervene between us and our Divine Lord. If His face be clouded by any ceremonial of man's preparation, the Church must suffer in the lack of real power in the ministry of the pure word of God. The forthcoming Conference will afford a unique opportunity for Christian Leaders from all the Churches to renew the declaration of their adherence to the living truths of the risen Christ, that neither the advance of knowledge nor the exigencies of the age can ever overthrow. It will emphasise the uniting power of the Gospel of Christ amongst those in whose souls live and move its essential doctrines.

The Mildmay Conference, which met at the end of June, was felt to be one of the best and the most profitable which had been held for some time past. The speakers were endued with special unction from on High, and the worshippers were brought into the very presence of God. The subject of true prayer was throughout handled in such a manner as to lead our thoughts away from the mere asking to the liberally-giving God. The meeting opened with an address of great intellectual power by Dr. Monro Gibson on the revelation of God the Father. He was followed by the Rev. C. A. Fox, who put the truth in a very touching form before his hearers, winding up with a pathetic story about a blind girl who was encouraged to play by a great musician, although his powers so greatly surpassed hers. A deep impression was made by the words of the Rev. G. Campbell Morgan. He alluded to the three-fold groaning, the groaning of creation, the groaning of the Christian, and the groaning of the Spirit. He said that "the sob of creation was for God, and that its wail was for that which was lost by the fall." "The Christian was every day sighing for a fuller light, a morning without clouds." "The spirit takes up the cry more full, more earnest, and turns it into a passionate yearning for the revelation of the Master in all His glory." The Rev. H. B. Macartney remarked that our Lord did not give His apostles the power of absolution after His resurrection; long before that He had given the power of binding and loosing not to the twelve, but to the seventy. What He chiefly wanted to impress upon them then was "Receive ye the Holy Ghost." There was much brightness in the tone of this speaker. The Rev. George Wilson had a striking thought when he observed that we ought to give the Lord our best in prayer, and that this was more important than giving our best to preparation for preaching. The last evening was a very memorable one. The Rev. G. H. C. Macgregor spoke in a very searching manner of the preparation we need to make us true intercessors with God. He believed it was better to train twenty men to pray than a thousand men to preach. He pointed out that it was when Daniel was engaged in intercession for his people that God made such marvellous revelations to him. Indeed, there was a great solemnity and reality in God's message through His servant that evening.

The interest of former years was fully maintained at the late Clapham Conference on the Lord's coming. Much reference was made to Zionism, and it was pointed out that the spiritual element in this movement does not come to the front, but that the chief thought is to obtain a haven of rest for the nation. The Rev. John Wilkinson's stories of the triumph of faith in working

amongst the Jews are always new. The third day was devoted to the practical consecration of the Christian; in this matter the Rev. F. Paynter and others were the principal guides.

The revolt against sacerdotalism in the Church of England is, we are thankful to say, getting stronger. Enthusiastic meetings are being held in various parts of the country. The Church Association has prepared and sent out a formidable indictment against the bishops. Twenty-three charges are formulated against them, winding up with the statement that they have done all in their power to destroy the Protestantism of the Church of England. Many striking letters on the subject have appeared in the newspapers. Lady Wimborne has given a remarkable account of a Popish service which she lately attended, conducted by one of the very seventy-three clergymen who lately professed to be willing to obey the bishops. We are glad that Mr. Kensit is now at liberty to continue his campaign against idolatry.

The World's Sunday School Convention, which is continuing as we write, presents features of much interest. The delegates have assembled from all parts of the world: besides those from Great Britain, Canada, and the United States, there are some present from almost every part of the Continent of Europe. They number about 2,400, and they represent a body of 2,500,000 teachers, who are responsible for the instruction of 25,000,000 scholars. Their first meeting was at the house of the Bible Society, and after that they were welcomed by the Lord Mayor at the Mansion House. They have since had several discussions at the City Temple. At one of these the Marquis of Northampton expressed his cordial sympathy with the work. We have many indications just now that England and the United States are drawing nearer together. Dr. Spaulding, from America, said that if history crowned the present international movement with the consummation of an Anglo-American Alliance, it would be saturated with the spirit of universal evangelization. The Hon. S. H. Blake re-echoed the same sentiment for Canada. Great increase in the Continental work was reported. At a gathering in the Crystal Palace, 5,000 Sunday-school children sang in the choir, and at another time 4,000 adults.

The work of Christian labourers among the American soldiers in Florida is making real progress. There is a great desire among the men to possess the Word of God; 5,000 Testaments have been gladly received by them; religious newspapers and sacred songs are also much appreciated. Comfortable rooms for reading, writing, and resting are also much valued, and the remark is often made that infidels never provide anything of the kind. The preaching of Dr. Dixon and others has been singularly blessed. After listening to it, several hundreds at a time have publicly expressed interest in the salvation of their souls; many of them have thanked God that ever they came to Florida. After an earnest address by the Rev. J. G. Anderson, he called upon every unconverted man to come to decision, and to arise and say, "I now take Christ as my personal Saviour, to love and to serve Him." A hundred soldiers immediately responded to this call. Major Whittle and Mr. Sankey say that they are having grand meetings, with conversions every night, and that they have never seen a more genuine work of the Spirit of God than now. The fields are evidently white unto the harvest.

The first Triennial Conference of the World's Young Women's Christian Association was lately held in London. Great progress has been made in the London centre, and in most of its branches. Bishop Thoburn observed that the anointing of the Spirit at Pentecost, given to women alike with men, was the charter of Christian womanhood in all succeeding ages and in all lands. Encouraging reports were given in, not only from Norway, Sweden, Denmark, and Finland, but also from Italy and Spain; as in these latter countries women are the greatest supporters of the Romish Church, there is a great need, on the other hand, to make women channels of light and blessing. Mrs. Carus Wilson's remarks on the importance of the thorough training of the mind were very valuable.

We are thankful to record that more priests are giving up the tyranny of Rome. M. Andouard has described the process by which he found his way into peace in a letter to the editor of *Le Chrétien Français*. After a long struggle he was brought to see his true position, and he exclaimed, "I am a Protestant." He has been supporting himself by the labour of his hands for some time past, but the example of others, similarly situated, has aroused him, and he is now desirous to win back his countrymen to the true faith of the Gospel. His words are: "I am no longer a Catholic, for I am a Christian: I am no longer a Roman, for I am a Frenchman," and he wishes to consecrate the rest of his life to make French Christians religious and patriotic. We are glad also to find that the Belgian authorities have not been able entirely to silence M. Charbonnel. Large numbers of ungodly and Atheistic men continue to attend his lectures, in which he deals severe blows to the Roman system.

The Young Men's Christian Association has been holding its International Conference at Basle. Delegates were present from twenty-four countries; they amounted in all to 586—a rather less number than on former occasions. One of the most interesting circumstances was the opening of a branch in Portugal. Since the last Conference, in 1894, in spite of the opposition of the priests, there are now six branches in that country, with 800 members. An important observation was made that not mere growth, but God-pleasing must be sought in the branches. It was a fact that called for much thankfulness that Sir George Williams and others were requested to preach in the Lutheran Church at Basle.

A remarkable movement has taken place in the East. 1,500 Nestorians, represented by their bishop, Mar Yonnan, have joined the Greek Orthodox Church. We have reason to believe that this was the result of deep and long-continued Russian intrigue. The fact that they were beset on the one side by the misrule of the Persian authorities, and on the other by the cruelty of the Kurds, doubtlessly predisposed them to this step. These converts chiefly come from Ooroomiah and its neighbourhood. Persia has for many years been believed to be the creature of Russia, and the Northern influence has been more paramount since the present Shah came to the throne. It is thought by well-informed people that the expenditure of Russian money, united with Russia's persuasive promises, has been the means of bringing this about. A similar process is going on in Abyssinia. Fraternal

advances have been made towards the Coptic Church there, which may greatly pave the way to future absorption or conquest.

Among the fields unoccupied by Christian missions, the Philippine Islands may fairly be classed, although they have hitherto been hardly regarded in that character. There is at the present moment in the whole Church of Christ, an earnest desire and a fervent hope that the Gospel may now enter that inexpressibly dark corner of the earth. Nearly ten millions of people are believed to reside in these Islands, six hundred in number, named after that cruel monarch, Philip the Second; they have been for three centuries under the relentless rule of the Church of Rome. Its bishops and priests have complete power there, unhindered by any criticism or opposition. The monasteries and convents are enormous, and possess great wealth, but there are tribes in the interior which are almost entirely heathen. A small depository of the British & Foreign Bible Society is the only Protestant effort at present permitted. We are thankful to state that the American Presbyterian Board is already taking up the matter in earnest; applications have reached the Board from persons in five different states, urging the importance of this enterprise, and offering to co-operate in men and money. One pastor has actually raised and paid over to the treasurer of the Board a sum of 1,000 dollars towards the first missionary. The Committee believes that God has given into the hands of the Americans the Philippine Islands. The Presbyterian Council purposes to confer with the representatives of six other Missionary Boards, in order that the work may be effectively distributed among them. We trust that the Lord will guide and bless these measures.

In various quarters of the mission field we hear that the heathen are expecting the coming of some great One. The Rev. A. E. Ball, of Karachi, testifies to this. He says that the inhabitants of that city think that the world is very shortly to be destroyed. The Rev. E. Guildford, of the Punjab, writes that a happy era of a thousand years is predicted, and that a new ruler of the world will shortly be born. He says that a speedy reign of peace and righteousness is universally expected by the people among whom he moves. This idea is shared by the Moslem, who believes in one God, and by the Hindu, who has "lords many, and gods many." Miss Thomas, of Colombo, bears similar witness, and she states that the advent of some great One is looked for, not only by Mohammedans and heathen, but also by Buddhists. In Western India a Mohammedan is fervently preaching the second coming of Christ, and has, in consequence, been reviled and persecuted as a Christian. These facts, added to the diligent searching of the prophetic Word by Christ's people, appear to indicate strikingly, that the Lord is preparing all nations for His appearing.

As illustrating the danger to which those are exposed who manifest practical sympathy with the Stundists in Russia, we place before our readers the following item of news just to hand: "A very dear friend of mine, who has rendered much help in distributing money to the banished brethren, has had his house searched by police, and his letters confiscated; very likely he will be put in prison, and may be banished himself." Our correspondent adds: "I am very deeply grieved, and should be thankful for prayers on his and his family's behalf." We are sure this request will not be forgotten.

Memorial to the late Mr. A. J. Arnold.

Our readers have, we are sure, seen with considerable sympathy the numerous extracts from letters in *Evangelical Christendom* from friends, both at home and abroad, referring to the death of Mr. Arnold. These letters were no surprise to those who knew how widely he was esteemed. In his journeys, both in England and on the Continent during so many years, he was brought into contact with a large number of Christian people of various communions. His zeal and ability were appreciated on all sides, whilst his loveable and attractive character opened many hearts to his influence. By his sympathy and tact he succeeded in uniting divided brethren, and in carrying out many important International Conferences, which were extremely successful and fruitful in their results. At his death the cause of religious liberty also lost a firm friend. Impelled by a sincere enthusiasm and compassion for those persecuted on account of their faith, he was able to carry out the plans which had been carefully and deliberately matured in Committee with patience and steady perseverance. His long and devoted service to the Evangelical Alliance need not be further enlarged upon; it is recognised by a multitude of friends. The Council believe that many would like to express their esteem for Mr. Arnold by contributing to a fund on behalf of his widow that might relieve her of anxiety and bring some solace in her heavy bereavement. Contributions will be gratefully received either at the office of the Evangelical Alliance, 7 Adam Street, Strand, W.C., addressed to the Acting Secretary, or by Messrs. Barclay & Co., 1 Pall Mall East, S.W. These contributions should be specially indicated for the "Arnold Memorial Fund."

The following donations have already been received:—

	£	s.	d.
Mrs. Seddall	0	2	6
C. J. D. Derry, Esq....	0	10	0
Miss Pemeller...	0	10	0
W. Mackray, Esq. ...	2	2	0
Miss Marston	10	10	0
Miss M. Moir	0	5	0
C. B. Cooper, Esq. ...	1	0	0
Rev. G. Elwin	1	0	0
Rev. Bishop Taylor ...	0	5	0
E. Millard, Esq.	0	19	6
Mrs. Crosbie	1	1	0
Rev. P. Colborne	1	1	0
Mrs. Campbell...	0	10	6
J. N. Bennett, Esq. ...	1	0	0
Rev. Dr. Murray Mitchell	3	0	0
John Paton, Esq.	1	1	0
The Misses Harrison...	2	0	0
Anonymous	0	10	0
Hon. and Rev. E. V. Bligh...	10	0	0
Major-General Hutchinson	2	0	0
Mrs. Murray Gartshore	2	0	0
J. Howland, Esq.	1	1	0
John Benham, Esq. ...	1	0	0

FEEDING UPON CHRIST.*

BY THE LATE REV. JAMES VAUGHAN, M.A.

"And commanded that something should be given her to eat."—Mark v. 43.

THIS is one of those fine touches of tender consideration of which St. Mark's history is characteristic, and which so illustrate the beauty of the thoughtfulness of Christ. A great thing never made Christ forget a little thing.

You may trace it everywhere; but see it now in the three miracles of life from the dead. The widow's son, of Nain, as soon as he "began to speak," Christ did not leave to himself, but, delicately, "He delivered him to his mother." Lazarus had been perfectly raised; but he came out "with his grave-clothes on,"—Jesus noticed this comparative trifle, and said, "Loose him, and let him go." Jairus's daughter was "walking" about the room; but she was a little girl, and weak, and He knew exactly what she wanted, and, thoughtfully, "He commanded that something should be given her to eat."

This is real greatness. And always, as you go up to the highest, you find it more and more that the little things take a larger place. The disclosures of the microscope are quite as wonderful as the discoveries of the telescope. And if any thoughtful, religious man had to tell what had given him his highest idea of God, and made the deepest impression of His love, he would probably single out some very small event of life. It was so wonderful, and so good, that the great God should care to notice, and superintend, and answer prayer, about such a little thing, which might have appeared so very insignificant. And, correspondingly, that is the greatest faith which is occupied about minutiae.

There is many a man who believes that he is saved; but yet finds it very hard to trust God for the details of common life. He does not doubt about the life of his soul; but he is continually anxious about his daily food. "He smote the stony rock indeed, and the waters gushed out, and the streams flowed over all; but can He give bread also, or provide flesh for His people?"

And here, it seems, it was no wonder that the Omnipotent Saviour should raise the ruler's daughter to life: we accept it as a natural consequence of Omnipotence. But we read it, with surprise and admiration, that afterwards He stopped to take care she should have her proper meat. Remember always that God is the God of your little things; and that you never honour Him more than when you commit them, and rest about them.

But the passage reads us a deeper lesson, and to that I wish now to confine myself: that God always feeds the life He gives: wherever He bestows life, He is careful to add that which that life really needs for its development and perfection.

I see it in creation. Nothing was created, until that was first created which it would need for its sustenance and support. The light and the air before vegetable life; the vegetable life before animal life; animal life before human life.

I see it in the garden. As soon as there was life, there was "a tree of life" to feed it.

I see it in the flood. God remembering the animals, did not forget their food: "And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them."

I see it in the desert. As soon as "the dough of Egypt" is gone, the "manna" begins to fall.

I see it in the angel's visit to Elijah. The "baked cake on the coals," and the "cruse of water at his head," when "the journey was too great for him."

I see it in those thoughtful words of Christ, when he fed "the four thousand." "If I send them away fasting to their own houses, they will faint by the way."

I see it in that "tree of life" in the paradise of God whereof the saints' feed, to nourish and satisfy their glorified being.

It is a beautiful thing—on an early summer morning—to see the birds—from

* Extracted from "Sermons preached in Christ Church, Brighton." Published by R. D. Dickinson.

the great eagle down to the sparrow—going forth, as God guides them, sure to find each his own proper food all the day long. "The young lions roaring after their prey, do seek their meat from God," and the "things creeping innumerable, both small and great beasts," and "Leviathan, who taketh his pastime in the deep"—"these wait all upon Thee: that Thou mayest give them their meat in due season." And conscious, probably, of some unknown Benefactor, every satisfied creature sends up its sweet note, and its silent praise, and all nature makes great anthem to the God of its life. But, more beautiful still it is to see how faithfully God fulfils—to every child of His—however poor he may be, and however low he is brought, "bread shall be given him, and his water shall be sure."

To an observant eye, the whole earth is a table laid out, and amply spread for the sustenance of everything which God's hand has made. So that even in the natural, physical world, all creation bears its testimony how carefully and how accurately God sustains the life which He has given; and all attest the truth of God in that saying of our Lord: "Your heavenly Father knoweth that ye have need of all these things," and all breathes the spirit that provided for the tender life of that waking child, "and commanded that something should be given her to eat."

But it is not only concerning your bodily life that you may rest secure that God will maintain the being He has made: there is the life of your intellect, and a man's mind needs food as much as his body. And has not God secured it? Are not subjects for thought, and for the exercise of our rational faculties, in every place? Is not there occasion for reflection, and study, and reasoning, everywhere—if only man will use God's great lesson-book around him, and beneath him, and above him, every moment, in all the beauties of earth, and sky, and air, and sea, teeming with their suggestive wonders and their great teaching facts?

And what is all this large spirit of education which has gone forth, and those grand inventions of printing, and all the age of knowledge, and that exceeding increase of books and literature, and the amazing growth of science, and all our schools, and our libraries, and our museums, and our lectures, and our instructions everywhere: what is it but God meeting the instincts of mind craving after truth, and supplying a mental necessity, and nourishing the life of the intelligence which He Himself planted in every man?

But a far higher stage, more delicate and more thoughtful—is the spirit—the new life of a regenerated soul. And is it to be conceived, for a moment, that He who has catered so well for the physical and the intellectual, will not also provide for the spiritual life which, in His own grace, He has given to every man?

Rest assured of this, that it is a universal axiom, that God will take care of every life of which you let Him be the caterer. Your soul's sustenance is perfectly safe: and if, in His marvellous power and love, the *Talitha cumi* has been breathed over your spirit, and you have awaked under it to new life, of that life He will take a jealous care. It has become a covenanted life. He provides for all its weakness, and all its pantings, and all its necessities; and He has His own ways to provide,—and He will issue His command to any agent that He pleases,—but the command will go forth, and it will certainly be obeyed: "Let that spirit be fed, and give it the nourishment whereby it shall continually increase."

Do not let any weak child of God doubt this; but the weaker you are, and the more solitary you are, the more be confident—God always sustains the life He gives. He will feed your soul; and that as well in a desert as in a garden. You may think yourself in the worst possible circumstances of your spiritual life: you may feel—"There is no food for my soul anywhere"; but God will provide. "He will satisfy the poor with bread." He will—if only you trust Him—in His own way, take good care to carry out that life which He has begun—for He has guaranteed it.

I see it in the Lord's Prayer: because He has prepared the supply, and covenanted Himself to give it, He teaches you to entreat, every day, for the food—material, intellectual, and spiritual—"Give us this day our daily bread."

And now the great question is, "What is it which He gives us to eat, and which is the vitality of a soul? and how is it communicated? In its strictest and truest sense, the answer to that question is only one: "Christ is the food of the soul."

The sixth chapter of St. John, of course, labours to illustrate and impress that fact. "I am that Bread of Life." "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." "My flesh is meat indeed, and My blood is drink indeed." He will do wondrously with your soul when once he has quickened you. He will give you Himself to eat. The food must assimilate to the life which it is to cherish. The life is Jesus, and the food must be Jesus.

"How can this be?" No wonder that the disciples are staggered at it—"How can these things be?" But the written word is the channel of the Living, that is, the Life-giving Word of the soul. Never think that your Bible will be "feeding" of itself. Neither its words, nor its histories, nor its doctrines, nor its promises. You must find the Christ that is in it, before it feeds you. Only Christ feeds. And the more Christ you find in the Word, the more that Word will feed your soul. Always look upon your reading of God's Word as the feeding-times of your soul. If it does not feed you, it has failed in its purpose. But then, it is the Christ that is there that is to feed you.

Secondly, all spiritual acts between the soul and God feed. Meditation, adoration, prayer, secret converse. For the Holy Ghost flows through means. And He carries Christ into the very currents of your being, till Christ mingles with your very life. And each time that happens, it renews, it restores, it strengthens, it expands some part of the inner life; and by continual applications you have "life," and you have it "more abundantly."

Thirdly, that habit formed; and that communication opened to the heart, there is nothing which may not convey nutriment to a believer's soul. Everything that is beautiful, everything that is loving, everything that is wise, everything that is true—in nature, in art, in science, in history, and in Providence,—everything may be an element of nutrition. It may all turn to spiritual nerve, and power, and growth.

And, fourthly, to a very great extent, Christian intercourse and fellowship feed. Everyone has felt the strengthening of a really good religious conversation, which was affectionate, and not controversial; sympathising, and not severe; Christ, and not self.

And you must remark that our Lord did not say to the damsel, "Eat," but to those before her, "Give you to her to eat." We are bound to feed one another. Whatever knowledge, or grace, or peace, or comfort, God has given you, He says, "Feed with this one of My lambs."

Thus, brethren, Christ has by many ways, not only given "command" but fulfilled it for His Church—that "something should be given her to eat." The food is ready,—it is good and plenteous. But need I remind you that though it is abundant, and fitted to every appetite, yet that you must stretch out your hand of faith that you may receive it, and appropriate it, and digest it, and use it? And may I never forget that the command is special to us, as to the ministers of God to you—"Give ye them to eat." God forbid that I should give husks to His children! May He grant, and you add your prayers to my prayer, that what we give you may be real food for the soul; not fancies, but truths; not froth, but substance; not ourselves, but Christ; not flowers, but bread.

THE SUPREMACY OF THE NAME—JESUS CHRIST.

HUMANITY is becoming one organism. But the life which is permeating the separate members is the life of the Christian religion. The missionaries are all drawing the hearts of mankind to one centre of supreme interest and infinite power. Ask them all in their scattered stations, lonely and yet not alone, what motive has brought them there, and why there is this extraordinary identity of aim and of influence pervading all their separate spheres of labour, and they unanimously give one name as the explanation of those facts. It is the name of Jesus Christ.—
PROFESSOR DOUGLAS MACKENZIE.

Foreign Intelligence.

FRANCE.

(From our own Correspondent).

PARIS, July 13, 1898.

I HAVE not much to relate as regards important meetings this month, since the commemoration of the Edict of Nantes.

A crowd gathered in the largest Protestant Church of Paris, L'Oratoire, when M. Bagner, the Director of the House of Missions, took leave of his Parisian friends on his departure for Madagascar. Of missionary labour, however, in this far-off island, under so many hindrances, I do not now intend to speak. We can only name the Conference des œuvres Féminines Chrétiennes et Philanthropiques, held in Versailles. On that occasion an English lady, Miss Slak, a friend of the late Miss Frances Willard, and her successor as Secretary of the Universal League against Intemperance, gave an interesting address.

In Bellevue, near Paris, an important meeting (in spite of the comparatively small attendance) has been convened of French Protestant students, belonging for the most part to the Cercle des Étudiants Protestants, founded by Pasteur Jean Monnie. Addresses were delivered by professors and clergymen, discussions took place and prayer meetings were held. A devout evangelical spirit prevailed. Among the subjects treated were: Life in Christ, Faith in the Crucified Christ, Bible-reading, and the Social Mission of the Students.

The Asiles John Bost, Laforce, in the beautiful valley of the Dordogne, have celebrated the jubilee of their foundation. Fifty years ago the first of these houses of mercy was opened. To-day there are eight buildings receiving boys and girls— orphaned, blind, infirm, epileptic, and idiot. There is also a pleasant home for old ladies, widows or unmarried. It is impossible to over-estimate the good that is being done by these homes.

The missionary boat called the "Good Messenger," belonging to the MacAll Mission, is a beautiful floating chapel, fitted with pulpit and seats, sailing on our rivers and canals, from one department to another. Wherever it tarries it is filled with attentive listeners coming from far and near. Regular meetings are generally held after the boat's departure, and thus the influence is maintained. Our friends of the MacAll Mission think a second boat would be extremely useful, considering the great blessing which has attended the first.

M. Biéler, director of the Galliard College in Lausanne, has become agent of the Sunday-school Society of France. He is the brother-in-law of Mn. Merle d'Aubigne and Duchemin. Far from objecting to the nomination of a Swiss clergyman, we are very happy that no French parish has been deprived of her pastor on that occasion.

In the fifty-first report of the Société Centrale Protestante d'Évangélisation numerous instances are recorded of diligent and faithful work. In nearly all departments where the agents have laboured, many conversions from Romanism have occurred—giving much cheer to those engaged in this Divine service.

Crossing the Mediterranean to Algeria, we find, not very far from Oran, Pasteur Benjamin Tournier, who left his home near Geneva to take care of the Protestant emigrants from the French Alps, who are there settled in two villages. How valuable his presence there is it is not difficult to imagine. He lately arranged a tour, in order to evangelise in several places. He thus realised the importance of visiting scattered Protestants, in danger of becoming indifferent in consequence of severance from religious ordinances. The *Message du Dimanche*, published by the Société Centrale, is a great help where no regular worship is possible. A certain number of travelling pastors or evangelists would be very useful. M. Tournier relates the following facts: Three Protestant families, who had lived for twenty years far

from any church, settled in the village where M. Tournier's chapel is situated. The head of one of the families had become a Freethinker. Passing before the church he used to mutter, "I wish it were demolished." In spite of that, the children were sent to Sunday-school and were taught the catechism. His wife began coming to Chapel, her husband ultimately joining her. The other families did the same. Now they are all regular attendants at Divine worship. The wife of the freethinker became a true Christian. The man was converted also. They now hold family worship and read the Bible together.

GERMANY.

(From our own Correspondent.)

BERLIN, July 16, 1898.

THE elections for the German Parliament are over, quiet returns to the excited mind, and the result remains for reflection. On the whole the attitude of Parliament is not much changed. The Social Democrats have made tremendous efforts this time, but the issue is not equal to their expectations. It is true that they have gained nine seats; but whether they have forty-five or fifty-four seats does not materially affect their position. Their number of votes has increased, and they can boast of 2,000,000 of voters now. But this increase is not in any way in proportion to the increase during the previous five years. Originally they hoped to obtain a majority in Parliament before the end of this century. Their defeat in some places—for instance, in our metropolis, where two seats formerly in their possession have been regained for the parties of order—is due to the fact that the Conservatives have voted for the advanced Liberal candidate in order to obtain this result. We don't know, of course, what plans the Lord has for Social Democracy—whether He means to use it as a scourge for the sins of the nation; but, humanly speaking, we think that Social Democracy can be overcome if all other parties unite to vote against it. Yet the moral danger of its undermining influence must not be under-estimated; and we wish that not only the Governments were more watchful, but that especially Christians were more zealous still to make spiritual influences powerful in our country. Thanks to God, much is done, but a great deal more remains to be done.

This addition to the Social Democrats, a few losses to the Conservatives, and some other changes, not important in themselves, will only help to increase the power of the Ultramontanes. They return to Parliament in the formidable number of 103—they have not only held all their seats, but gained a few more. They call themselves the "reigning party," their Press is full of triumphant elation. It is true that now nothing can be done without them. They can form a majority for and one against the Government. This is a very unpleasant state of things in a country which is essentially Protestant, and one not without danger. The Government cannot do otherwise than try to manage things with them, as was done in the last Parliament, but we hope that the Government will be strong enough to do this without compromising any of the religious rights of Protestantism. Also this foe must finally be overcome by the moral forces of the country. That the Poles have lost some seats is a hopeful sign of the strengthening of the national German spirit. We are not displeased either to see the Anti-semitic party return in much smaller number. As Christians we have no sympathy with anti-semitism. The National Socialists have not succeeded in bringing one of their men into Parliament. Also the Christian Socialists have no success to boast of; one of their friends, who sat in the last Parliament, has not been re-elected, and no new one has been brought into Parliament. Only Mr. Stöcker, who belongs to them since his secession from the Conservative party, and who was always in the House, except the last five years, has been re-elected.

I have dwelt a little longer on these subjects because, though they are chiefly political, they yet throw light on the moral and religious state of the country.

Mr. Stöcker's friends are highly pleased at another victory of his. Your readers are aware that he is always very severely attacked by the Press. He just ignores that, except when the attacks proceed from quarters which give them a certain

importance. Baron Stuman, one of our most influential politicians, a rich merchant, who does a great deal for the welfare of his workpeople, but who does not wish Christian or other Socialists to interfere in his paternal relations to them, also used violent language against Mr. Stöcker, reproaching him with falsehoods, and thereby doing injury to his pastoral work. Mr. Stöcker brought an action for libel, and Baron Stuman was fined 300 marks. For all that, we hold fast that not Christian Socialism, but the preaching of the simple Gospel is the true help for all the wants of the people—and then, as the Emperor once so justly said, every true Christian will also help to improve the position of the working classes.

The preparations for the Emperor's visit to Palestine are progressing. Things are being arranged somewhat like those for Wittenberg a few years ago. Invitations have been sent to the Queens of England and Holland, the Kings of Sweden and Denmark to send representatives; also to all the Protestant Sovereigns of Germany, to all the Church governments, including the Protestant Churches in Austria and Hungary.

Dr. Faber took leave of his former congregation at the Cathedral in his sermon on June 26. The appointment of Dr. Dryander as first Court Chaplain is now published. His place at Ploen, in the religious instruction of the young princes, will be taken by Mr. Goens, also a very efficient pastor.

The Berlin Pastoral Conference, always held in Trinity week, had a comparatively small attendance this year—probably owing to the Church Social Conference which had preceded it, and this latter subject is once more occupying the mind now. Perhaps the new Conference started a few years ago by Dr. Dryander at Potsdam also attracts more people. At this latter Conference the Minister for Public Worship had been represented by a member of his office. The latter had recently returned from Madrid, and in his address just mentioned something of Mr. Fliedner's work there. This was the subject of violent attack in the Roman Catholic Press.

Dr. Jensen, of Breklum, Schleswig-Holstein, has tried to gain new friends for his private high school. He thinks this a specially important mission work among the upper classes.

The attendance of German delegates at the International Young Men's Conference at Basle was very large. Germany was represented by 210 delegates; the delegation was the largest of all, larger even than the Swiss one. Let us hope that the meetings, which were truly spiritual and highly interesting, will further help to spread this important mission work.

ITALY.

On the recent appointment of Signor G. Silva to the Waldensian Church at Turin, he has addressed a letter of farewell to his friends in the ministry in Milan, through Sig. Bossi, President of the Committee of the Evangelical Alliance of Milan. He remarks: "I cannot help saying that it is with real regret that I expect very shortly to quit Milan, having been appointed by our Committee to Turin. . . . Among the many causes which operated to provoke that regret, whether connected with the city itself or the Church, certainly not the least is that of the separation from my fellow workers belonging to the various denominations in Milan, all of whom during the two years of my residence among them I have learned to love and to esteem; and with all of them I do not hesitate to say I have been on the best of terms, and not a cloud has ever darkened the sky of our mutual relationship." In his reply, Sig. Alberico Bossi writes: "We are happy on our part to be able to record the unity and good feeling which has existed between all denominations of late in Milan, especially among the pastors of the churches, and we earnestly hope that the same will be continued in the future. We trust, dear and esteemed colleague, that you will meet with the same harmony in your new field of labour, among all workers and among all Churches."

The Synod of the Wesleyan body for the district of North Italy held its sittings from June 7 to June 10, at Omegna. The sitting was opened with a short

and appropriate address by the Rev. E. Piggott. With regard to the actual composition of the staff little change has taken place. An ex-priest, who was last year accepted as a candidate for the ministry, subject to the usual tests, has not proved himself worthy of confidence, as it was hoped he would. He has returned to the Roman Church.

Signor G. Zamperini, minister at Biasca, has been a probationer for two years. On the 10th he was duly set apart by imposition of hands, after having given full proof of the faith which is in him, and having preached the sermon demanded on the occasion. The application of Signor Demichelis Cesare to be admitted into the Wesleyan Church was accepted, subject to the usual regulations. The London Committee having decided to send Mr. Foster to share in the work, it was decided to give him a hearty welcome. As he was already known to many, his sojourn is looked forward to with pleasure. His visit would, of course, be limited as to time.

The Church in Rome is in a satisfactory condition. There are ninety-five Communicants and two awaiting admission. There is an encouraging increase in attendance, and the spirit of prayer prevails.

The Società Aonio Palcario has been drafted into the Young Men's Christian Association, the prospects of which give great promise.

The work of Sig. Cappellini at the Chiesa Militare, in spite of clerical annoyances, is full of cheer. On two occasions recently the evident work of the Holy Spirit in the hearts of the audience was very remarkable. There is much to thank God for in this enterprise. The evening school is well maintained. At Spezia matters are righting themselves. The number of communicants is 100, and the attendance generally good; the local preachers are active and zealous. The Sunday and day schools are progressing.

The circuits of Bologna and Padua show signs of life and fair growth. At the latter place the locale is not what could be desired, and is certainly a drawback to the work. At Vicenza the evangelist Signor Coppola has been labouring with energy and success.

From Piacenza comes the news of a visit from the Rev. L. M. Galassi, belonging to the Baptist Church in Florence. He was present for two days, and delivered most heart-stirring discourses on "Faith" and "Christian Toleration." His burning words elicited involuntarily the hearty applause of his audience. The eloquent and genuine appeal of Sig. Galassi left an imperishable impression.

The annual Conference of the Episcopal Methodists has taken place at Turin. There was a large attendance, both of clergy and laymen. After the opening discourse by Bishop Walden, and the celebration of the Holy Communion, the usual business was conducted. The second sitting was marked by a noteworthy report given by Dr. Burt, which traced the working of Methodism in Italy, more especially as it affected other evangelical denominations. On different occasions sermons were preached—one especially, delivered on the Sunday by the Bishop from the text, "The desert shall blossom as the rose." It was a time of great spiritual blessing.

SWITZERLAND.

(From our own Correspondent.)

BERNE, July 12, 1898.

THE most important topic of this month has been the International Conference of the Y.M.C.A. held at Bâle from July 6 to 10. Five-hundred and thirty-six delegates were present, including even representatives from Finland, India, Japan and South Africa. The Conference was opened in the Cathedral by a sermon of Professor von Orelli of Bâle. The addresses on different subjects, were given in German, French, and English. They had been printed beforehand, so that in case of want of time they could be read afterwards. The work of the Y.M.C.A. is making excellent progress, and has been a great boon to thousands. Besides Mr. Charles Fermaud of Geneva, Mr. Philidius, of Berlin, has been elected as a second international agent of the Association. From £1,200 to £1,400 are required for this work; friends from

England and America specially give large sums of money to promote its operations. On Friday afternoon a large number of the delegates visited the Evangelical school at St. Chrischona, four miles from Bâle. Among the speakers who addressed the assembly was Sir George Williams, one of the most eminent promoters of the Y.M.C.A.

On June 28 the committee of the Lord's Day Observance Association held a meeting at Berne. The annual meeting of all the Swiss societies has been fixed for October 3 and 4, when addresses will be given on most of the great questions that call for practical action in defence of the Christian Sabbath.

The house, where the Swiss reformer Huldreich Zwingli was born, has been bought by the union of Protestant Churches of the cantons of Zurich, St. Gall, Thurgovia, Graubundten and Appenzell for 8,000 francs, and will be maintained in good condition. It is not to be a place of pilgrimage for Protestants, but will remind visitors that it pleased the Lord to do great things here for the coming of His reign.

At the end of June the annual meeting of the Société Evangelique was held at Geneva in the chapel of the Oratoire. This society does a valuable work in France, and employs thirty-three colporteurs and evangelists in forty-five departments. In the Ecole de Theologie, every year young men are instructed in Gospel truths, and trained for missionary service in different parts of the world. Of course hatred of the Church of Rome against the little flock of Christians at Geneva is very great. —A. F.

(From an Occasional Correspondent.)

The Synod held in the Canton of Zurich on June 27, was occupied largely in considering the efforts which are being made by the Roman Catholic propaganda in that Canton. Dr. C. Escher gave a report on behalf of the Kirchenrath. The Synod of last year issued an order that an enquiry should be made regarding the proceedings in question. Out of the 156 parishes, 150 sent in reports; two-thirds showed that matters were about normal, but the rest gave cause for grave anxiety. It was at first proposed that a communication to the Churches from the Kirchenrath should be read from the pulpits, but later it was deemed wiser to print and circulate a pamphlet written in a popular style, which should be put into the hands of the people, and serve as a warning to those who were likely to fall into the net spread for their undoing. The Synod advises the Parish Council to keep a strict watch over the movements initiated by Rome through its clergy, and to repress any disposition to proselytise on the part of the adherents of the Reformed Church. The tactics pursued by Rome are to be reported to the Consistory or Kirchenrath.

An admirable suggestion was thrown out at this Synod, that the pastors should be urged to go thoroughly into the details of the history and doctrines of the Reformed Church, when giving instruction to the young, especially emphasising the difference between Biblical truths, and the opposing false dogmas of the Roman Catholic canons. The Kirchenrath (or Church Council) pledges itself to give all assistance in its power to the pastors of the various Churches in the Canton in this matter, and also to issue at the earliest possible moment suitable manuals.

The discussion which followed was devoid of bitterness, or want of charity. Pastor Schuster observed that whilst it might be right to put before the young people the difference which separated the Reformed Churches from the Roman Catholic, more emphatically on the points of doctrine, still care should be taken not to excite a bitter and unchristian spirit. The proposals of the Kirchenrath were accepted unanimously.

It was not without reason that the Synod at Bâle took the matter of Romish aggression in hand. The account given by the central committee of their work, calls for vigilance on the part of Protestants in Switzerland. The Bishops of Tessin and of Valais have recently attacked the reformed faith in no measured terms, fully justifying the committees which exist in various cantons, for the over-sight of their brethren, especially where their numbers are comparatively few. Liberty of conscience has to be resolutely upheld.

The Central Committee of Neuchâtel has published (as a supplement to the *Semaine Religieuse*) an account of the work done, and being done, in favour of the Armenians at Bardzagh, Sivas, Marash, and Arabkir.

SPAIN.

THE critical condition of Spain at the present moment makes for general unrest. There can be but little doubt that a new order of things must arise. The fact that 13,000,000 of the inhabitants of Spain can neither read nor write speaks volumes. It may fairly be asked—although indeed the question has been asked and answered over and over again—in whose hands is the education of the people placed? Mainly, if not altogether, in the hands of, or under the influence of, clerics. It may be emphasised once more that whether from incapacity, or for want of goodwill, the priests and teachers, who are tools of the Vatican, rarely, if ever, promote the education of the masses. With the first rudiments of learning wanting, how can the Spaniard read the Bible for himself? How can he inform himself on general topics of interest? Communal schools are doing good work. The International School for girls, with its head-quarters at San Sebastian and branches elsewhere, numbering at least 1,000 pupils, established by Mrs. Gulick, and recognised by the Government and the Universities, is also a power in Spain. If the 10,000 avowed Protestant Christians who exist in the country let their light shine, a powerful influence for good will spread itself among the Spanish people. The number of Evangelical Churches regularly organised are not so few as some imagine, and although the members may not in some cases be imposing, nevertheless they keep well shoulder to shoulder, and hold on their way in spite of opposition, and sometimes persecution.

The flight, if the expression may be permitted, of the Archbishop of Manilla in a vessel sailing under a foreign flag and destined for Spain, has given rise to remarks of a character far from flattering both in Parliament and by the Press. It was not in the capacity of a combatant that he was expected to be at his post; but his sympathies, and the consolations of the religion which he professes it to be his duty to dispense, should have constrained him to remain with his flock. Possibly he may have had ends in view which, if known, might somewhat soften the feeling which exists. As matters stand, however, public opinion is adverse.

It may interest those who follow the work of the American Mission in Spain to know that, although for the time being, owing to the present state of matters between Spain and America, members of the great Republic have had to leave the country, nevertheless the native pastors of the Churches are well qualified to carry on the work.

The unhappy relations, furnished by those competent to speak on the matter, between Spain and Cuba and the Philippines have been, and are as yet, still appalling. The great need of Spain is an outpouring of the Holy Spirit, to enlighten and sanctify her people.

FINLAND.

WITH much pleasure we place before our readers the following communication from our correspondent at Ekenäs:—

The name of Russia is so often brought before the readers of this journal, associated with wrongs and sufferings patiently borne for Christ's sake, that it may be somewhat of a surprise to learn that in a certain part of this same Russia, and within two hours by rail from her capital, there is a country and a people enjoying the fullest religious liberty. That country is the Grand Duchy of Finland, ceded to Russia by the treaty of Frederikshamn, 1809, after a sanguinary war between that Power and Sweden. Before this, Finland had for more than six centuries formed a part of the Scandinavian kingdom, and with her shared the benefits of the Protestant faith and the civilisation of the West. And the wise and good Emperor Alexander I., acting contrary to the usual rules of Imperial policy towards conquered nations, not only did not make Finland a mere province of his vast empire, but solemnly sanctioned all her previous constitutional rights—political as well as religious—"desiring," as he nobly expressed it, "to give the people of Finland a place among the nations of the world." Thanks to these august sentiments, which also more or less have guided his successors on the

throne, Finland offers the unique spectacle of a semi-independent, constitutionally governed State within the borders of the Moscow empire.

The population amounts to only 2,500,000, of which about 400,000, including the larger part of the educated and wealthy classes, use the Swedish language; the remainder Finnish, an idiom in some respects related to the ancient Babylonian. The climate and physical geography of the country much resemble that of Canada, and charming sceneries abound, but its natural resources are far behind those of the dominion, and the people, thrifty and industrious though they be, are therefore comparatively poor. The religion is Lutheran of a very rigid, not to say intolerant type, but perfect religious freedom exists, and the Lutheran Church is more of a National than a State Church.

Among other denominations the Greek Orthodox (Russian) stands in the front in point of numbers, with about 40,000 adherents. Despite her privileges this Church is rather losing than gaining ground in Finland, owing to the general enlightenment of the population, which renders it less liable than the ignorant Russians of being caught by her gorgeous rites and idolatries. As is well known Russians are not, on pain of severe penalties, allowed to leave the Orthodox Church, but as a matter of fact large numbers of them have become not only denationalised but "Lutheranised" as well, the Russian authorities quietly acquiescing. In explanation of this fact, so much at variance with Muscovite Church policy elsewhere, it should be remembered that Finland is governed by a jurisdiction of her own, quite different from all the rest of the empire, and that Russians living in Finland generally become naturalised. Till then the scions of conquering Russia are in the position of *foreigners*—a grim but just and needful arrangement. Thus it is possible for Orthodox Russians to attend and even take part in Evangelical meetings in Finland without fear of penalty.

Of Protestant Churches the Baptists are the oldest in the field, having in years gone by done noble service to the cause of religious freedom and the Gospel of Jesus Christ. They have suffered much petty persecution but bravely held the fort, and are now beginning to reap the fruits of years of toiling and weeping. According to the last official census (Jan. 1, 1896) the Baptists had ten congregations and some 1,700 communicants, mainly in the North-Western country districts. They publish a monthly organ, support a seminary for preachers, and meet in annual conference. They are a much respected body, but poor, and are partly supported in their work by friends in Sweden and America.

Next in order among Nonconformists we have the American Methodist Episcopal Church, with some ten congregations, all in towns, and about 800 members. This denomination, supported by a grant of 4,000 dollars from their co-religionists in the States, does a salutary work, but owing to its peculiar constitution gains but little attachment from a people with such strong national sentiments as the Finns.

Of course, Finland has a branch of the Salvation Army, led by a native gentlewoman, the Hon. Miss H. von Haartman, now ordered to take command of the work in the German part of Switzerland. The Army has had to contend with trials untold; but, nothing daunted, continues its good work among the poor and the fallen in almost every city in Finland. Much intolerance was expressed towards the Salvationists at the commencement of their career, particularly by a Lutheran Bishop, who wrote a learned volume to prove that the Army was none other than —*Antichrist!* This wicked cavil, put side by side with the meekness, labour, and love of the assailed, rather turned the tide in their favour, and the Army is now pretty generally recognised as a social factor of merit.

The 500 Roman Catholics who live in Finland as pensioned Russian soldiers, merchants, tradesmen, &c., lately petitioned the Finnish Government for leave to form a Roman Catholic Church. But as the Papal religion is not officially recognised in Finland, no notice could be taken of the petition. For practical reasons of State the Government has, however, prepared a Roman Catholic Worship Bill, to be laid before the Diet assembling two years hence, after being preliminarily passed through the Lutheran Synod, meeting in September next.

As it may interest readers of *Evangelical Christendom* to see how a Protestant Government in the far North, warned by the sad experiences of other countries,

proposes to deal with the Roman Catholic difficulty, I will give a brief summary of the main provisions of the Bill.

Roman Catholic congregations may be formed and Divine Service and other rites according to their Canon law, observed in Finland, subject to the following restrictions:—

"No processions with bands, banners, images, &c., are permitted in public."

"Convents, monasteries, charitable guilds, and religious orders shall be illegal, and therefore not permitted."

"All communications intended for the Pope, or the Papal See, whether coming from clergy or laity, must pass through the Government of Finland."

"All communications from the Pope, or the Papal See, intended for Roman Catholics in Finland are entirely void of legal authority and power, unless previously submitted to, and sanctioned by, the national Government." And finally,

"Any Roman Catholic in Finland who directly, or in any other way than prescribed by law, puts himself in communication with the Pope, or the Papal See, or from them in like manner receives communications, shall be punished with fines from 100 to 1,000 francs."

There is no doubt this measure will pass into law, heartily endorsed as it is by the whole religious thought of the country. In my next letter I will deal with religious and reformatory movements within the Lutheran Church, and their bearing upon Christian alliance.—F.W.L.

Ekenäs, July 2, 1898.

MASSACRES AND MISSIONS.

BY AN EYE-WITNESS.

NATURALLY enough to those who were living in the midst of the shocking scenes enacted during the recent Armenian massacres, there were times when it seemed as if all hope of the survival of the Armenian race as a Christian people had been destroyed. In fact, very many things did combine to indicate that a carefully laid plan for blotting out the Armenian race as a distinct people was likely to be consummated before the Christian Powers, supposed to be interested in safeguarding the rights of Christians in Turkey, could be induced to interpose, even so far as to arrest the general butchery which was threatening to extirpate one of the oldest Christian peoples of the world. When, however, the first fury of the storm was in a measure stayed, and some general and intelligent view of the field could be had, it soon became apparent that the conspiracy had in some very important particulars failed.

True, there had been accomplished one of the most bloody and ferocious butcheries ever perpetrated upon a Christian people. Armenians everywhere had been summarily put in the list of assumed enemies of the State. Almost every right and privilege that had been secured for them in preceding reigns had been utterly ignored by local governors. A very large proportion of their leading business and honourable men had been slain or driven into exile, and nearly all the prominent men that remained were in prison, charged with the most atrocious crimes—for which in nearly every case it was well understood there was not the slightest ground in fact. The few who were allowed to retain nominal places in government were practically ignored or treated with studied insult by their Moslem associates or superiors. Communities where considerable numbers of Armenians had escaped massacre, were for long periods subjected to frequent and most agonising fears, based often on the secret information of Moslem friends, of plans for renewing and completing the massacre. The method was widely adopted, and for a long time tenaciously persisted in, of compelling them, on immediate peril of their lives, to adopt the creed and practices of Islam.

In some regions where the Koords could be utilised as auxiliaries, the work seems to have been quite thoroughly done; but in those parts of the Empire where the effect of European civilisation was more marked, and where foreign and consular

influence was strong, there were manifestly special difficulties in carrying out the measures necessary to secure the final result. Even Turks blushed and drew back from pushing to completion, under the eyes of foreign witnesses, the bloody and barbarous work which had been entered upon in many cases with much misgiving, and sometimes in the face of earnest and vigorous protests from intelligent and influential Moslems.

The final result, so far, has been that while the Armenian race has been fearfully decimated and for the time utterly broken in spirit and crippled in power, as a probable force in the future it is by no means extinct. Indeed, there are even probabilities that this entire persecution may yet, in the Providence of God, be turned into an effective means for the wonderful advancement of the highest good of the race.

The very general efforts made by Moslems during the massacres to spare the women and children, whether from humanitarian motives or the calculation that in the dire necessities to which such helpless people would be subjected, they would of necessity fall into the hands of Moslem masters, who would be able easily to absorb them into the body of Islam, has left an element of hope for the future which is only beginning to be adequately comprehended. The Turk clearly failed to take account of the power of Christian sympathy and the succour which Christian missions could and would afford a distressed and persecuted people. As it is, the great efforts which are being made to care for the widows and orphans made by the massacres, and the immense impetus which has been given to all lines of educational work among the Armenians, has introduced quite a new element into the situation, and one which promises in the near future to be of immense advantage to the cause of Evangelical Christians in Turkey. Indeed, it is difficult to imagine any other means by which an equal number of Armenian children could have been put in the way of receiving a thorough practical Christian education.

To those who have studied at all carefully the problem of education as a reforming agency the significance of this fact will be apparent at a glance, and they will feel that a great deal has already been done to compensate for the terrible sufferings of the past four years, and that a door has been providentially opened through which the sympathies of Christendom may flow in to heal the wounds of the past and to give substantial ground of hope for the future.

I am often asked of the immediate hopes and plans of the future, and in what way most effective help can be given. In reply, I should say that it is a time more than ever requiring faith and patience along the lines of direct faithful missionary work. The past four years have certainly given again to Christendom the most terrible and undesirable proofs of what a power it has to deal with whenever it comes in contact with Islam. Any expectation, or hope of justice and security for Christian subjects from a Moslem power is, and must always be, illusory and vain. Intelligent Moslems themselves tell us that the two systems are not only irreconcilable but that the first great duty of Islam must always be to put the yoke of subjection on the necks of every non-Moslem people within its power. Nothing can eradicate this principle from the minds of Moslem peoples, but a genuine conversion to a higher and purer faith. Till such a conversion is effected massacre and violence of all sorts lurk in the very elements of which the Moslem state is composed; and there must be expected from time to time a recrudescence of the barbarities of the past four years, whenever a Moslem ruler becomes ambitious and strong enough to aspire to restore the prestige and power of the Moslem rule of former days.

Such being the case, we have no choice, whatever may be the difficulties, but to hold steadily to the assault, with every spiritual force at our command, upon the citadel of this essentially anti-Christian and barbarous power. That inroads are being made on that power in many directions cannot be for a moment doubtful. That it has still great power of resistance and of counter-attack is also undeniable. Our great confidence is that while its forces and weapons are chiefly physical, mediæval, reactionary, the energies on which we rely are spiritual, humanitarian and progressive. In such a struggle it is not necessary, and perhaps not possible, to point out far in advance the precise lines on which our attacks shall be pressed. All evangelistic effort shows daily evidence of a personal Divine Leader always in the field pointing out the way of advance, often along lines that no one could have foreseen.

and putting at our service agencies which no one could have anticipated would ever be within our reach. Just now what was intended to be the *coup de grace* of the chief Christian community in Turkey, seems likely to make them a far more effective spiritual power than they have ever been.

If the Christian people of England and America and Europe who have sympathised so deeply with their persecuted brethren in Turkey are alive and faithful to the opportunities now offered them in binding up the wounds of this grievously smitten people, there will be accomplished not only a work of humanity but such a proclamation of the Gospel, and such a witnessing for the Divine Master, as will bring new and life-giving knowledge of the Word of God to multitudes of the Armenians, and will make even Moslems comprehend as they could not otherwise do the true nature of our faith.

Missionary Notes.

MATABELELAND.—*Bulawayo.*—In this new town we have had during the year not only material and numerical success, but we rejoice in the fact that the spiritual life of our society has deepened and strengthened. About the middle of the year our old church, which held 300, was found altogether inadequate for our requirements, and it was decided to erect a large new church in the main street. Since this building was opened in November our congregations have increased at least 50 per cent. The new church is a handsome building, capable of seating six or seven hundred persons, and cost, with ground, over £6,000. Our class meetings are well attended, and we have a membership of forty, as compared with six a year ago. The monthly prayer-meeting has been found a means of grace to many, and spiritual results have followed. The Sunday morning service at the Gaol has been continued throughout the year, and we hope some good has been done.—*Extracted from "Work & Workers."*

INDIA.—*Poona.*—Miss Abrams, writing from Poona to *The Indian Witness*, gives an account of a revival in Pandita Ramabai's Home at Poona and at the new settlement at Khedgaon: "During the past month a great and genuine revival has taken place in Pandita Ramabai's Institution for high-caste widows. This revival not only prevailed among those who have been rescued from famine, but reached to a goodly number of the widows who were formerly in the home. The Rev. W. W. Bruere held ten days' special services in the Poona Home, and at the close 116 women and child-widows were baptised. About two weeks ago he came to Khedgaon to hold a mission. The women had been prepared for these services by constant daily religious teaching ever since they entered the home. The older widows, and consequently those most hardened in sin, are living at the farm in Khedgaon. But the Spirit of God is able to transform even hardened sinners. It was very interesting to hear each one repeat with the minister, 'In the name of the Father, and of the Son, and of the Holy Ghost.' The happy faces and frequent expressions of praise showed that the Spirit teaches His children alike the world over, for these women had never come in contact with many Christians, revivals, or baptismal services. One hundred and eight women and girls, and one boy of twelve years of age, were baptised."—*From "The Missionary Record."*

AUSTRIA.—*Prague.*—*The Missionary Herald* (Boston) alludes in a most satisfactory manner to the conduct of Protestants in Prague during the riots: "The newspapers have reported the disturbances in Prague, where our mission to Austria has its central station, and a letter from Dr. Clarke reports that, though the riots were not as bad as they have been represented, yet they were bad enough. Though many lives were sacrificed and over 1,000 persons were wounded, not one of the adherents connected with our mission was concerned in the rioting, and no one of them was injured. Dr. Clark writes: 'We can say to the Government, "You

can have no occasion to punish any of those who love to hear the Gospel." He adds, 'We are still under martial law, but its severity is already relaxed a little. At first all houses were required to be locked up at seven o'clock, but now they may remain open until nine, and our evening meetings are doing full work again.'

TURKEY.—*Biredjik.*—This is the place that sustained such a fearful massacre on the 1st of June 1896. Our little church suffered far more in proportion than either the Gregorian or the Catholic communities, for they saved their lives by turning Moslems, and for six or more months they were outwardly of the Mohammedan faith. When they came back again we sent them a preacher from Aintab, who has been there ever since, and in all probability will continue the coming year. He is a native of Aintab and has seen considerable service as preacher. The Gregorians and Protestants work together here very harmoniously. One preacher preaches twice each Sabbath in the Gregorian Church, and at noon all come over to our church. These services are not real preaching services, however, the afternoon services in the Gregorian Church being much like a Bible class in the midst of the regular vesper service. This preacher is not uneducated, but has not had by any means the equivalent of a full college course. So broken are these people that this year we shall have to give the preacher more than used to fall to our share.—*Missionary Herald* (Boston).

CHINA.—In his letter to *China's Millions*, the Rev. J. Hudson Taylor, says: "Perhaps the most striking development of the year was the remarkable opening up of Hu-nan. The Rev. George Hunter had baptised five converts in Hu-nan in December 1896; during 1897, however, he was able to rent a house in Chang-teh Fu and to station two native helpers there, while the premises previously rented by Miss Jakobsen have continued to be occupied by our native missionaries from Shan-si. Interesting journeys in Kwang-si were also made last year, and a great change in the attitude of the Chinese has been found in that province. Our work from Bhamo has also spread into Western Yun-nan. We must not, however, venture to go into further detail, and may only in a word say that, in this time of China's trouble, there is a remarkable readiness, on the part of the rulers and people, to listen to the Gospel. The spiritual outlook is decidedly hopeful."

BRIEF NOTICES OF BOOKS.

David Brown, D.D., LL.D., Professor and Principal of the Free Church College, Aberdeen.
A memoir by WILLIAM GARDEN BLAIKIE, D.D., LL.D. Hodder & Stoughton.

A CROWN octavo book of 364 pages, price 6s. Dr. Blaikie has given us a most interesting volume from cover to cover. As the late Principal Brown lived throughout the whole of the present century, with the exception of three years at either end of its course, interesting himself in all the great questions and movements of his day, and at the same time was on terms of intimacy with leaders of religious thought in both England and Scotland, it may easily be inferred that no account of his life would be complete which did not shed much light on the many points of interest of this eventful age. As a probationer he was associated with Edward Irving, whom he left when he observed the tendency of his peculiar views. This no doubt explains the attitude he assumed regarding the Second Advent in opposition to Dr. Horatius Bonar, seeing that he himself had at first believed in Premillennial teaching. Later on in his history we learn much of the controversy which led to the formation of the "Free Church of Scotland." The Evangelical Alliance, of which

he was one of the founders, was a subject of great interest to Dr. Brown. He read a paper at the Annual Conference at Ryde in 1886, dealing with Modern Scepticism, which was separately printed; he was then in his eighty-fourth year. He is best known probably as a Commentator, especially through his share in Brown & Fausset's Commentary, and his exegetical writings generally have won high praise from such different men as Dr. Moule, of Cambridge, and Dr. Marcus Dodds. As one of the New Testament Revision Committee, Dr. Brown leaned to the Conservative side, and predicted that "This version of ours will never do; the public will never take to it." A prophecy which has come true. He wonderfully combined largeness of heart with loyalty to truth, together with, above all, an earnest zeal for souls. We trust the memoir will be widely read.

Personal Friendships of Jesus. By J. R. MILLER, D.D. Hodder & Stoughton.

ANOTHER of Dr. Miller's charming little volumes. All his writings are full of manly common sense and deep spirituality; but this is fragrant throughout with the Master's presence. The following extracts will show the nature of the

book. Accounting for the influence which draws men to Christ, he says: "Love is the secret. He came into the world to reveal the love of God. He was the love of God in human flesh. His life was all-love. In a most wonderful way during all His life did He reveal love. Men saw it in His face and felt it in His touch, and heard it in His voice. . . . Nothing but love will kindle love. Power will not do it. Holiness will not do it. . . . But love begets love; heart responds to heart. Jesus loved." Again, in another passage: "Living with Jesus was, therefore, living with God—His glory tempered by the gentle humanity in which it was veiled, but no less Divine because of this. For three years the disciples lived with God. No wonder that their

lives were transformed, and that the best that was in them was wooed out by the blessed summer weather of love in which they moved." Very practical and suggestive are the chapters which treat of Christ's friendship for the Beloved Disciple, for Peter, Thomas, and the Bethany sisters. The chapter, too, on "Jesus' Friendships after He arose" is much to the point, showing as it does that the future life will be a returning and carrying forward of much that has been true and real in the lives of Christians here, a gathering up of the threads where they were broken off. It is difficult, however, to give preference to special portions where all is such a gold mine. We wish the book a wide circulation.

Evangelical Alliance.

ANNUAL CONFERENCE.

BRIGHTON, OCTOBER 31, NOVEMBER 1 & 2.

THE Council desire to call special attention to the Annual Conference to be held this year at Brighton on the dates given above. It is hoped that a large number of members and supporters of the Alliance from all parts of the country will be able to arrange to be present. A strong local Committee has been formed to make the necessary arrangements. Hospitality will be cordially offered, as far as possible, to any friends of Christian union who intimate their intention to attend to the Acting Secretary in London, by the end of September.

PROCEEDINGS OF COUNCIL.

MR. JOHN PATON presided at the monthly meeting on July 14. Scripture was read by the Rev. G. D. Mathews, D.D., and the work of the Alliance was commended in prayer to Almighty God by the Hon. and Rev. E. V. Bligh.

NEW MEMBERS.

The Acting Secretary gave an account of recent deputation work, and the following persons were unanimously admitted to membership:—

Rev. Dr. G. W. Dalton, Leamington.
Mrs. Dalton, Leamington.
Mrs. Wilson, Leamington.
Miss M. Vernon, Leamington.
Miss S. M. Large, Leamington.
Mrs. Greaves, Blackheath.
Miss E. Freeman, Blackheath.
Miss E. A. Bushnell, Richmond.
Mrs. H. Rea, Richmond.
Mrs. Hilditch, Richmond.
Miss S. E. Bushnell, Richmond.
Miss L. E. James, Richmond.

Mrs. Stephens, Richmond.
Miss M. Plunket, Harrogate.
Miss S. Winterbottom, Nr. Birmingham.
Mr. G. W. Ball, Nr. Birmingham.
Mr. S. Dunstan, Nr. Birmingham.
Rev. E. Russell, Stratford-on-Avon.
Mr. W. Moore, Henley-in-Arden.
Mr. W. J. Passmore, Nr. Birmingham.
Miss A. G. Neate, Leamington-Spa.
Mr. Albert W. Large, Leamington.
Mrs. Ingle, Richmond.
Miss Ingle, Richmond.

CORRESPONDENCE.

Letters of sympathy, with reference to Mr. Arnold, were laid on the table from Sir J. William Dawson, of Montreal, the Argentine Branch of the Alliance, and from Mr. Agbebi, of Lagos. Suggestions were made to Council as to the sending of

delegates to the opening of the German Church in Jerusalem, and to the General Assembly of the Italian Evangelical Church in Florence, both in October next.

DISTRIBUTION OF SPECIAL FUNDS.

Considerable sums were voted for the relief of persecuted Christians in various countries. The money is forwarded to reliable agents, who use the money for Orphanage work, in Industrial operations, and in other ways that are considered helpful by those on the spot. It is not deemed advisable to publish the names of those to whom remittances are sent, but full information can be given, when desired, to contributors to these funds.

AUTUMN CONFERENCE.

The invitation of the Brighton Committee to hold the Annual Conference in that town on October 31, and November 1 and 2, was accepted with pleasure.

THE WORK OF THE ALLIANCE.

An interesting discussion took place as to the policy of the Alliance, in view of the growth of Romanism. It was generally felt that the work of the Alliance being the promotion of Christian love among believers all over the world, it could not fittingly occupy a place in the fore front of the controversy now being carried on both on platforms and in the press. Its work at the present time should rather be to obtain a very distinct and united "re-affirmation" of foundation Gospel principles.

REPORT.

The Annual Report, carried to March 31 last, was sent up by the Consultative Committee and adopted.

INDIA.

A promise was kindly made by the Rev. F. B. Meyer, that during his coming tour in that country, he would make enquiries as to the progress of Alliance principles, and endeavour to promote them.

AUSTRIA.

A letter was read from Vienna in which further information was given respecting the liberty of Bohemian Evangelical Christians.

JUBILEE VOLUME.

During the past month a call was paid at the office by the Rev. Dr. Prochet, of Rome, with the interesting information that an opportunity had been granted to him to present the Volume containing the Jubilee celebrations to the King of Italy.

NEXT YEAR'S CONFERENCE.

From Oxford has already come an invitation to hold the Conference in 1899 in that celebrated University city. The Council cordially welcomed the kind offer of the local Committee.

SECRETARIAL DEPUTATION WORK.

Two meetings were kindly arranged at Dover on June 10 by Lieut.-Colonel J. J. O. Miller. That in the afternoon was in the Y.W.C.A. room, and presided over by the Rev. J. A. Armstrong, while the evening meeting was in the Union Room, the Rev. E. J. Edwards officiating as Chairman. After Colonel Miller had offered prayer, Mr. Edwards spoke of the blessings attending the Week of United Prayer in Dover, and of the far greater union possible in the future, even on earth, through the efforts of the Alliance. He felt especially attracted by the labours amongst suffering Christians. Addresses were given by the Rev. H. R. T. Jackson on both occasions.

On Sunday, June 12, sermons were preached at Preston Bagot Church (Warwickshire), at the invitation of the Rev. J. Heathfield, Rector. Mr. Jackson was most hospitably entertained by Mr. and Mrs. E. E. Heathfield, and stayed at the Rectory till Tuesday, when an extremely interesting Drawing-room Meeting was held. Lovers of Gospel truth came from considerable distances to attend the

meeting, and as a result there was an unusual power in the gathering. A good Wesleyan, who came from Devonshire, said afterwards that he had never met with such union before, and did not know that it existed anywhere; while a resident in one of the farms near by (a Baptist) expressed her feelings in the remark that she never felt at home in religious matters there until she came to that meeting, and listened to the explanation of the Gospel principles of the Alliance in the Church; and added, "Well, now I feel at home." Where everything is begun and carried on with prayer and faith, as in the arrangements made at Preston Bagot, there will truly be blessing following.

On Tuesday, June 15, Miss Hay, of Malvern Wells, had called a few friends together at her own house to hear about the work of the Alliance. The meeting suggested the thought that the Alliance might on a very much larger scale be a means of uniting together, for prayer and mutual encouragement, Christian people in parishes where High Churchism rules supreme, and thereby protect and advance true religion.

On Sunday, June 25, Mr. Jackson was the guest of the Rev. J. G. Gregory, formerly of Brighton, and now of Leamington. Mr. Gregory has the interest of the Alliance much at heart, receiving the deputation most cordially, and with zeal throwing himself into the arrangements for the services and meeting. On Sunday sermons were preached both morning and evening in Christ Church, and on Monday a meeting was held in the Y.M.C.A. room, when fuller details were given respecting the work on behalf of persecuted Christians. The Revs. Dr. Dalton and Sidney Thelwall took part in the meeting.

ALLIANCE FINANCE.

It has not been the custom of the Evangelical Alliance, either at its meetings or through its literature, to draw special attention to, or lay stress on the subject of Finance. Its wants in this respect have been small, and its friends have generously supplied them. But when a difficulty arises in this respect the claims which the Alliance has upon the Christian public should not be forgotten. Its work of proclaiming the true principles of Christian Union to all bodies and persons all over the world, and its endeavour to join together the followers of their Lord for their demonstration both in public and private life; its organisation of the Week of Prayer for this and kindred objects; its efforts on behalf of civil and religious liberty, and the befriending of the persecuted and oppressed for conscience' sake; and the success and blessing which have attended its efforts, alike constitute a claim of no mean order. Probably no other society, as well known and with so wide an influence, is doing and has done its work at so small a cost. Yet, in spite of this, its income has so decreased during the last few years, that its expenditure has exceeded the receipts.

On going into the condition of the Alliance accounts it was found that there had been a gradual decline in subscriptions and donations to the General Fund since 1893, the income of that year—some £1,800—in 1897 descending to between £1,000 to £1,100 only. Explanations can be offered for this. With all old societies there is a danger of desertion for new fields of labour and younger organisations. Old members die off and new ones but slowly replace them; but in the case of the Alliance one feature of its successful work has shortened income. It is observed that this decline in receipts has taken place entirely within those years in which "special funds" have been raised for the benefit of the persecuted Stundists and Armenian sufferers, and the year of the special fund for the Alliance Jubilee celebration. The generosity of our supporters to the extent of several thousand pounds has been somewhat diverted, by the special requirements of these funds, from the constant and important needs of the General Fund. Unfortunately with a decreased income has been also some increased expenditure, owing to the work of

handling and applying these funds, involving both extra secretarial, clerical, and office labour.

The circulation of *Evangelical Christendom* involves a heavy annual cost. Each subscriber of one guinea—and ministers who contribute half-a-guinea—receive a copy gratuitously month by month. It is most important that this magazine, emphasizing and illustrating, as it does, the principles and objects of the Alliance, should have ready circulation amongst the Society's supporters. Frequent evidence is given of its appreciation and usefulness.

The institution also of *The Quarterly Record*, sent free to all our smaller subscribers, has also been a fresh source of expense. The Week of Universal Prayer Fund always has a balance on the wrong side. A few contributions are sent to it, but these have to be greatly supplemented from the General Fund. Foreign deputation work has also necessarily continued to involve much expense, and the Council are anxious not to relinquish this important branch of its work.

Thanks to a small reserve fund—now nearly exhausted—the Council has been able to meet the last year's expenditure, and the Alliance has, by using this, just been kept free from debt; but there now remains only the alternative of a curtailment of its sphere of action unless this appeal to the further support of its members and friends meets with success.

We therefore trust that (and we especially appeal to that considerable number of our members who—forgetful of the understanding that every member should give *something*, however small, as a test of his or her interest—give us *nothing*, to send some annual subscription) our friends will respond to this statement of our needs. Public or private meetings on behalf of the Alliance are also an essential feature of its work, and greatly valued. In the arrangement of such meetings, also, our warm-hearted friends can render great assistance. It is in this way, and by the enrolment of members, a slight increase in subscriptions or donations, together with a sober and prayerful interest in its labours, that the Alliance hopes to continue a work so ably kept to working energy point by the late Mr. Arnold, and in this confidence it makes this appeal to its members, subscribers, and friends.

REPORT OF THE BRITISH EVANGELICAL ALLIANCE.

THE following extracts from the Report will, we think, be of interest to our readers. It has been somewhat delayed through the death of the late Secretary, and embraces a period of eighteen months, from October 1, 1896, to the end of March 1898:—

This year in the history of the Evangelical Alliance has been a comparatively uneventful one—which is but natural, following the year in which the Jubilee was celebrated—and, moreover, there has not been any fresh case of severe persecution of Christians calling for special efforts on the part of the Evangelical Alliance.

But the Council, in presenting a brief summary of their proceedings during the fifty-first year of the history of the Alliance, urge members and friends to unite with them in expression of devout thankfulness to God for His blessing, which has continued to rest upon the Society in all its varied operations. Very often the proceedings taken and the work accomplished are unseen and unrecognised by the Christian world of the present day, with its increasing hurry and stress. Nevertheless, by the good hand of God, the Evangelical Alliance is permitted to hold on its way, bearing its constant testimony to the real unity of the true Church of Christ, stimulating and fostering the spirit of brotherhood between the followers of Christ in all lands; and, at the same time, giving emphasis to the essential truths of the Gospel which are the very basis of the Alliance. Such testimony is as much as ever needed, and it is gratifying to the Council to know that, while numbers of professing Christians in the present day hold lightly the Divine inspiration and authority of Holy Scripture, and some of the fundamental doctrines of our common Christianity, yet there are many who appreciate the Alliance for the very reason that it loyally adheres to "the old paths." Such friends strengthen the hands of the Council by their prayers no less than by their expressions of sympathetic interest.

Before proceeding to give an epitome of the work, it is necessary to mention the great losses sustained during the year by the decease of many warm and valued friends. Unfortunately, the list is so long that we can only mention the names of a few of the departed ones: Lord Plunket, Archbishop of Dublin, though not an enrolled member of the Alliance, was ever ready to give his influence and help, and to take part in its meetings, as he showed on the occasion of the celebration of the Alliance Jubilee. Among Vice-Presidents and members of Council, the Earl of Roden, General Sir George Malcolm, General Sir R. Phayre, Admiral Grant, Revs. Carr John Glyn, Henry E. Brooke, Dr. Hiles Hitchens, and Dr. David Brown, Mr. R. Davies, Mr. R. Crewdson, and Mr. T. Woods, will be sorely missed. Major Fawkes, Rev. Dr. Herber Evans, Rev. Dr. Wyatt Gill, Rev. Claude Bosanquet, Rev. Marcus Rainford, and Mr. Alfred Sutton were also long attached members; while Mrs. Jobson and Mrs. R. A. Macfie were widows of founders of the Alliance, who continued, after their husbands' decease, to take the same interest in the work. Nor should we omit to mention Mrs. Meek, the Zulu Princess who visited this country four years ago, and took part in the Annual Conference.

HOME WORK.

During the year the General Secretary was without the aid of a Deputation Secretary, but the following list will show that, with the kind and ready services of the Rev. Jas. Consterdine and the Rev. Dr. Gritton in five or six cases, the number of places visited has been little below the average. The thanks of the Council are tendered not only to the two gentlemen just named, for their valuable assistance as Deputations, but also to the numerous friends who convened Drawing-room and other meetings. Many deputation visits have been made both by the late Mr. Arnold, and the Deputation Secretary since his appointment, when the varied activities of the Alliance on behalf of Christian unity and the betterment of the condition of persecuted Christians in Russia, Saxony, Armenia, and Madeira were explained, as well as the general work in the United Kingdom. Among the places visited were: Aberdeen, Ambleside, Axmouth, Ballater, Barnsley, Bath, Birmingham, Blackheath, Bolton, Bournemouth, Cambridge, Denton, Devonport, Doncaster, Dorchester, Dorking, Durham, Edinburgh, Exeter, Falmouth, Fakenham, Florence, Forres, Geneva, Guernsey, Harrogate, Hastings, Huddersfield, Lancaster, Langholm, Lausanne, Leeds, Neuchatel, Newcastle, Northampton, Norwich, Norwood, Pisa, Plymouth, Portobello, Potters Bar, Reigate, Richmond, Rome, Scarborough, Sheffield, Sheringham, South Creak, St. Austell, Southborough, Southsea, Sparbrook, Stowmarket, Summerfield, Swanage, Thetford, Veytaux, West Kirby, West London, Weybridge, Woodbridge, and Wiesbaden.

To this list must be added the monthly Drawing-room Meetings of the South London Branch, held in Brixton, Clapham, or Streatham, and in some other suburbs. The number of new members enrolled has been smaller than usual, but this is due in large measure to the difficulty mentioned in the last report.

It will be observed that the above list includes several places on the Continent. The General Secretary was able to pay a hurried visit to places in South Germany, Switzerland, and Italy, where he had long been urged to come for meetings. The Council feel the importance of these visits to Foreign Branches, and hope that in the future it may be possible for still more to be undertaken, especially as they are so warmly appreciated.

The Council would ask the friends of the Alliance in our own country to seek opportunities of arranging for meetings in Drawing-rooms or otherwise, when information may be given regarding the principles and the work of the Alliance.

MAY CONVERSAZIONE AND ANNUAL CONFERENCE.

The May Conversazione of 1897 was held (by kind permission of Principal Gould) at Regent's Park College, where for so many years it was held until recently, when circumstances prevented. The meeting proved to be a very interesting and profitable one, and was held under the presidency of Lord Kinnaid, one of the Vice-

Presidents, the speakers being the Rev. C. F. W. Flad, of Abyssinia, Dr. Baedeker, who had just returned from Russia, and others.

The fifty-first Annual Conference was held in Cambridge, and, by God's blessing, proved to be very successful. The invitation received from the University town was headed by the Rev. Principal Handley Moule (President of the Branch), and signed by more than forty Christian ministers and others of the various Evangelical denominations. The Conference assembled in the last week of September—as near to "Term time" as it was possible to arrange. The meetings were largely attended, and the addresses, given by some twenty selected speakers on varied and important subjects, were much appreciated. A pleasant feature of the Conference was a social gathering (intended to be a Garden Party, but weather prevented) at the Leys—where the late Dr. and Mrs. Moulton entertained some 500 friends. Special mention should be made of the unusually full reports of the Conference which appeared in the Press throughout the country. Several of the religious journals commented on the remarkable fact that daily telegraphic reports, more or less full, appeared in the principal daily and other newspapers all over the United Kingdom. One Editor remarks: "Judging from the considerable increase of space allotted by the dailies to the proceedings of the Evangelical Alliance, it is obviously recognised as of growing importance. The statement presented of work accomplished was extremely interesting."

JUBILEE CONFERENCE VOLUME.

The publication of the volume reporting the proceedings of the tenth International Conference of the Alliance (in celebration of its jubilee) was delayed till March last, mainly owing to the inclusion of portraits of the principal speakers. Many friends had expressed an earnest wish for this addition to the contents of the book. Thus the volume, which has a handsome appearance, contains over 500 pages of varied and interesting matter and some eighty portraits. It is gratifying to know that the book has met with a most cordial reception in various countries; and extracts from some of the communications received will be read with interest by members and friends of the Alliance.*

THE UNIVERSAL WEEK OF PRAYER IN 1897.

Numerous reports of the observance of the Week of Universal Prayer—received from all parts of the world—show that this hallowed season of prayer is increasingly appreciated, and especially among Missionaries and Native Christians in Heathen and Mohammedan lands.

FOREIGN BRANCHES.

The correspondence with Colonial and Foreign branches has been even more extensive than usual during the past year. This fact testifies not only to the ever-widening influence of the Evangelical Alliance regarded as an international body, but it is also a gratifying testimony to the growing appreciation with which the British Organisation is regarded as the centre of the whole Alliance. It is unnecessary here to enter into details regarding these communications, but reference may be made to one or two special circumstances. The Swiss and Italian branches (notably the Roman and Florentine) have made noble efforts on behalf of the persecuted Armenian Christians and the Stundists of Russia by raising large sums of money for the relief of the sufferers. This is the more noticeable in Italy, where the Protestants are certainly poor so far as this world is concerned. In Germany, too, the various branches have awakened much sympathy on behalf of the Armenians. The North German, the West German, the Blankenburg, the Hamburg, and the Frankfort centres have held their periodical or occasional meetings with sustained and even increasing interest: in one case we learn that a large hall, seating 1,600

* A few copies remain unsold which can be obtained from the Acting Secretary, 7 Adam Street, Strand, W.C., at the price of 2s. 6d. The published price is 6s.

persons, was crowded during three days of meetings. In another case there are weekly prayer-meetings and fortnightly Bible readings, as well as monthly special meetings. The Blankenburg branch has this year held its twelfth annual conference with considerably increased interest. The branches in China and in Japan give frequent evidence of their existence, and in both countries a most useful work is accomplished, not only in arranging for the Week of Universal Prayer, but also in promoting the principles of the Alliance and defending religious liberty.

In Canada there are branches in many of the principal cities, and among those from which communications have been received during the year are the following: Montreal, Quebec, Toronto, Quelp, and New Brunswick. Some of these send regular contributions to the funds of the Parent Society, and, in addition, large sums are contributed to the Armenian Christians' Relief Fund.

The United States branch continues its work with much energy, though the lines upon which they act are in many respects unlike our own, the circumstances of the Great Republic being different from those prevailing in the United Kingdom. Nevertheless, the Council have maintained the most friendly relations with the New York Committee, and none were more cordial in their congratulations and expressions of thanks for the success of the Jubilee Celebration than our American friends.

RELIGIOUS LIBERTY.

Again, as in so many past years, the question of religious persecution has occupied much of the attention of the Council, though not to the same extent as in some recent years.

The Stundists.—The persecution of the Stundists of Russia has not ceased—indeed, sometimes it has seemed to the Council that there was no improvement in the lot of these much tried people. The suffering of the multitudes of criminals—among whom, alas! the Stundists are included—have been very great in the Trans-Caucasus, owing to the fact that these banished ones are huddled together in a confined space, where it is impossible for them to find work sufficient to maintain themselves, or even to secure the bare necessities of life. But they are still being banished to other and hardly more hospitable regions. Count Ignatieff, the Governor of Kieff, who has been one of the most bitter persecutors of the Stundists, has recently been removed from his post. The Council discussed this matter very fully a few months ago, when they had the benefit of the presence of Lord Radstock and other friends who know Russia well, and it was unanimously agreed that it was not desirable as yet to publish particulars regarding the position of the Stundists. It may be stated, however, that special steps have been taken in high quarters which, by God's blessing, may have important results. One Royal personage, who is much interested in this effort, writes: "We must now follow this action upon our knees—praying that God will bless it for the relief of these poor persecuted ones." The Council re-echo this sentiment, and urge all members and friends of the Alliance to make this subject one of constant prayer. In no other way can effective help be rendered to the Stundists, who patiently and prayerfully wait for their deliverance in God's own time. During the year further large sums of money have been sent through trustworthy channels for the relief of the suffering wives and children of the banished Stundists, and Dr. Baedeker also has visited Russia again, and rendered valuable help in this matter. Our Swiss friends have once more sent liberal contributions to the special fund for the Stundists.

The Armenian Christians.—The Council have not relaxed any of their efforts on behalf of the persecuted Christian subjects of the Sultan of Turkey, and although the past year has not witnessed any fresh outbreak of persecution or massacre on a large scale, there has been constant need for vigilance and for prudent communications with H.M.'s Government on the subject. It should be remembered that in Constantinople we have a Branch of the Alliance composed of men who, living in the country, and being in communication with all parts of the Turkish Empire, and in touch with the whole of the missionary operations, are able to give, not only the fullest and most reliable information, but also to advise the Council as to the steps desirable to be taken, and most likely to be effective. Mutual confidence exists

between London and this Committee in Constantinople; and it may be added that every suggestion from these friends in the Sultan's capital has been adopted. Of the appreciation of the action taken by the Council, it is only necessary to give a single illustration. One who has taken a most important part in all the administration of funds sent to Turkey for the relief of the suffering Armenians, writes, with reference to the constant efforts of the Council: "The Alliance is a tower of strength, for which we all give thanks to God."

It is gratifying to record that while friends in our country furnished part of this amount, the poor Protestants of Italy have sent a large portion of it, and the branches of the Alliance in Rome and in Florence have worked nobly in this cause. Even the Protestants of Belgium have helped, while a considerable sum has been received from Finland. Germany has now its own Society for helping the Armenians, and Switzerland, which has been foremost in the blessed work of succouring the persecuted, whether in Russia or Turkey, has now taken up the work for Armenians in a most liberal and comprehensive scale, after having sent some hundreds of pounds for the Alliance special fund. The money forwarded by the Council has been distributed by our own trusted correspondents, not only in Asia Minor, but in Persia, in South Russia, and Cyprus, where large numbers of Armenian refugees are found.

Saxony.—Brief reference should be made to the case of Pastor Mascher in Dresden, who has suffered much from opposition and intolerance in his Gospel work. This matter has been frequently before the Council, but it was always felt that, as there are now strong branches of the Alliance in Germany, this subject could best be dealt with in that country. The Council appealed to the Berlin Committee to take the matter up, and they have done so. The branches in Frankfurt and Hamburg supported the appeal, and it is hoped that the results may be satisfactory. The Baptists of Germany have also taken action with a view to providing Mr. Mascher with funds for his defence in the law courts, where he has been frequently sentenced to fines (and his household furniture seized and sold by auction in some cases) for continuing the holding of his Gospel meetings. Saxony has shown itself retrograde in this matter, but it is hoped that German Christians will secure full religious liberty in the Saxon kingdom.

CONCLUSION.

This brief summary of the work of the past year would not be complete without a brief reference to the Monthly and the Quarterly organs of the Alliance. *Evangelical Christendom* is widely appreciated in many countries, where it has a far larger circle of readers than is generally supposed; and in our own country we frequently receive most gratifying testimony as to the interest felt in this monthly Journal. One of these correspondents, a dignitary of the Church of England, commends the publication as one containing valuable information which is not found elsewhere; and he even adds that it is the one religious Journal which he systematically reads.

The Quarterly Record (edited by a member of the Council) is supplying a long-felt want; for it is sent to every subscriber, however small the amount of the contribution. That it is warmly appreciated we know from numerous communications.

Of course, the supply of these periodicals to some three or four thousand members of the Alliance involves a considerable outlay for printing and postage; but the Council believe it is a wise expenditure. *Evangelical Christendom* is not the property of the Alliance, though its organ; and therefore the copies of this Magazine, which are supplied to Alliance subscribers, are purchased at a special rate by arrangement with the publisher.

FINANCE.

The Alliance has, no doubt, suffered, in common with other societies, during the year of the Queen's Diamond Jubilee, and this may in some degree account for a decreased income. The Council desire also to point out that the distribution of the special funds has considerably added to the expenditure, while these funds them-

selves have in all probability diverted gifts previously devoted to the general work of the Alliance. The Week of Universal Prayer, too, is always a serious item in the accounts. To support the manifold work of the Alliance the Council request all subscribers throughout the country to send in their own greatly valued contributions regularly, and to assist in largely increasing the usefulness of the Alliance by inducing friends to become subscribers and by securing opportunities for the Secretaries to plead the cause of Christian Union.

On March 31 the sum of £1,961 5s. 3d. was at the credit of the special funds for the relief of Persecuted Christians. These funds are quite distinct from the ordinary receipts and expenditure account of the Alliance, and are kept as separate accounts at the Bank.

MEETING OF THE EVANGELICAL ALLIANCE AT BLACKHEATH.

INVITATIONS to a Garden Meeting on June 24, in the names of the Rev. and Mrs. J. W. Marshall, had been sent to a large number of friends in the neighbourhood. When the day arrived frequent showers made the meeting in the garden of St. John's Vicarage an impossibility. Fortunately the Memorial Room was close at hand, and in spite of the threatening weather few of those who had accepted the invitation stayed away—the room being quite full. The meeting began with the reading of Scripture by Mr. Stephen Bourne, and prayer by the Rev. B. W. Buck, vicar of Holy Trinity Church, Lee. Mr. Marshall then, in a few suitable words, welcomed the Evangelical Alliance to his parish, expressed the opinion that union upon any other basis than that of the Alliance was folly, and introduced the Rev. H. J. R. Marston, Incumbent of Belgrave Chapel, who gave an address on "Present peril to the common faith." This he found in the extraordinary revival of Mediæval Sacerdotalism throughout the world. Mr. Marston holds that "the common faith" of Evangelical Christians consists in their having one view as to: (1) The Being of God, who has revealed Himself to men by the Lord Jesus Christ; (2) The Bible, and its Divine Inspiration; (3) The spiritual nature of the one true Church of Jesus Christ, of which every believer is a member. The question is, how far will the sacerdotal movement go? Though it may greatly prevail, yet it must be remembered that the true faith will never be lost, for there is the great promise, "Lo, I am with you alway."

What are the weapons with which we "are to contend" in protecting our precious inheritance?—(1) The armoury of Holy Scripture. Of this the Evangelical Christian should have a true knowledge, that he may, by grace, have power to use and apply it rightly. (2) Firm and courageous conviction that ours is the cause of God's truth, against which even the "gates of Hell shall not prevail."

After the singing of a hymn, Mr. Marshall called upon Dr. Baedeker to give an account of his travels in Russia. He remarked: This is truly a marvellous country, with its 140 millions of people speaking 128 languages, and its old historic Church, to which every Russian is bound to belong. But the Stundists, enlightened by the Holy Spirit and the Word of God, cannot conform to a religion of forms and ceremonies without life and power. Dr. Baedeker stated that even the Emperor and Empress lie down in adoration before a picture of the Virgin Mary. He knew of a Stundist who was shamefully beaten and even burnt with hot irons, at the instigation of his brother, on account of his faith. These earnest people believe the simple truths of the Bible, and seek to live them in their daily lives, and for this they are sent, as it is termed, "at the pleasure of the Tsar" to the Trans-Caucasus, and other places of exile, where they are obliged to live, under close police surveillance, for five or six years. The Evangelical Alliance, Dr. Baedeker said, has been a great help to the Stundists in forwarding funds for the relief of those in distress. He remembered being led by the hand from his inn in a little country town, in the darkness, to a small cottage, where some of the brethren had come together for a prayer meeting. And what a prayer meeting it was! Upon the next occasion of his visit to that place, the officials took care that he should have no communication with the exiles, though he greatly wished to meet them again.

Before the closing hymn, the Rev. H. R. T. Jackson, Acting Secretary of the Alliance, thanked Mr. Marshall for so kindly lending the room for the meeting, and urged upon all present to support the Alliance in its world-wide work of promoting the union of Christians, and of encouraging believers to combine for the defence of the great truths of the Gospel.

The meeting was highly representative, and awakened a good deal of interest. It is earnestly hoped that it may lead to a great increase in brotherly love, as well as united effort throughout the whole of this large district.

SOUTH LONDON BRANCH.

On Friday, June 24, the monthly meeting of this active and prosperous Branch was held. The members received a most cordial welcome from Mr. and Mrs. Derry at their hospitable residence, the Woodlands, Tooting Common. Mr. Arthur Derry occupied the chair. After the singing of a hymn, the Scriptures were read by the Rev. Joseph Woodhouse and prayer was offered by the Rev. R. Mackay. Mr. Benham, treasurer, then read the minutes of the previous meeting, which were unanimously adopted. On the motion of Mr. Wellby, it was resolved to add the name of Mr. Aste to the local committee. Mr. Aste, who was present, made a suitable acknowledgment of his appointment.

The Chairman, in a genial manner, spoke of the pleasure it gave Mr. and Mrs. Derry, sen., to receive the members of the Alliance, and trusted that the best interests of the organisation would be promoted by that reunion.

Dr. Fuller, Principal of the Mission College at Aintab, Central Turkey, gave a graphic account of the circumstances which led to the deplorable Armenian massacres. He referred to the position of the people to-day and the condition of the ancient Armenian Church. With true pathos and eloquence he spoke of the manner in which the persecutions had been overruled by God in effecting a new spirit of brotherhood between the Gregorian and the Reformed Churches. It was to the sufferings which the Armenian nation had been called to endure that the truer Christian spirit now prevailing was assuredly traced. Questions were asked Dr. Fuller by Dr. MacEwan, Mr. Benham, Mr. Wellby, and other friends.

The Rev. Joseph Woodhouse called attention to the resolution of Council to make an appeal for a Memorial Fund on behalf of the widow of the late Secretary. With regard to the Annual Conference, he said it was hoped that arrangements would be made to hold it this year in Liverpool. (Since then an invitation has been sent, and accepted by Council, to meet in Brighton.) Next year's convention had been definitely fixed for Oxford.

Mr. Benham remarked that he would be unable to continue the duties of the Secretariat another year, and hoped that before the next meeting was held, in October, some suitable successor would be appointed.

A hearty vote of thanks was accorded Dr. Fuller for his address, and the generous host and hostess for the kind reception they had given the members and friends of the South London Branch of the Alliance. Dr. MacEwan pronounced the Benediction, which brought to a close an intensely interesting meeting.

RICHMOND BRANCH.

THE local branch of the Evangelical Alliance arranged a meeting here on July 4. Mr. and Mrs. Burt, of Hill-side House, were good enough to lend their beautiful lawn for the occasion, and a considerable number of friends took advantage of the invitation.

After Mr. Burt had read a portion of Scripture, and the Rev. Professor Radford Thomson engaged in Prayer, an address was delivered by the Rev. D. MacEwan, D.D. The speaker gave an interesting survey of the history of the Alliance, alluding to the Week of Universal Prayer, and calling special attention to the British and also

the great International conferences, which, he said, entitled the Alliance to be called the mother of conferences and conventions. Reference was also made to continuous efforts on behalf of religious liberty from the time of the Mediai downwards: efforts carried on amidst immense difficulties and demanding a large amount of tact and skill. Dr. MacEwan spoke with thankfulness of the union existing between the vast majority of Christians in the great fundamental truths of the Gospel. He regretted that many would enforce a uniform mode of Church Government under the belief that *this* is the oneness for which the Saviour prayed.

The address was received with much attention, being delivered with force inspired by conviction, and with many humorous touches, by no means out of harmony with the spirit of such a subject, it was listened to with great pleasure.

When a hymn had been sung, the Rev. H. R. T. Jackson reminded those present of the urgent need of the union of Evangelical Christians at this time, in defence of the saving doctrines of the New Testament. However true these may be, yet, while we are inactive, the enemy may wrest them away from us and error extend throughout the land. Brief reference was also made to recent incidents in connexion with persecuted Christians in different parts of the world, which have been under the consideration of Council.

The Rev. A. E. Foster, Secretary of the Richmond Branch, said that he enjoyed nothing so much in all his work as these occasions when he was brought into contact with Christians of other denominations and realised his oneness with them. He expressed a hope that the Alliance weekly prayer meeting, lately arranged, might be increasingly supported. Before closing his speech, Mr. Foster, in the name of all present, thanked Mr. and Mrs. Burt for their cordial welcome of the members and friends. After refreshments had been served in the garden, the company separated.

IRISH BRANCH.

A MEETING of the Council of the Irish Branch of the Evangelical Alliance was held in the Christian Union Buildings, Dublin, on Tuesday, June 21. Frederick Gahan, Esq., F.R.G.S., presided. The meeting was opened with prayer by the Rev. T. Preston Ball, A.M.

The Rev. D. Mullan reported that since the previous meeting he had visited Cork, Bandon, Clonakilty, Limerick, Galway, Athlone, Tullamore, Mountmellick, Parsonstown, Clonmel, Waterford, Wexford, and Enniscorthy. In most of those places, meeting or services on the Lord's Day had been held, at which opportunity was afforded of giving information of the principles and work of the Alliance.

A number of new members were received.

The Secretary reported that a communication had been received from the Committee in Chicago requesting the Irish Council to use its influence with the British Government in an effort to secure for the Protestants in the South American Republics of Peru, Uruguay, and Bolivia the same liberties that were granted to Roman Catholics in Protestant countries. They were now subjected to very serious disabilities. A statement of the case had been forwarded to Lord Salisbury, who had made careful enquiry into the matter, and it was hoped that the liberties sought would be granted.

The Rev. Dr. Moffatt moved the following resolution: "That this Council desires to express the great satisfaction with which it observes the increasing sympathy and friendship which now exists between the United Kingdom and the United States, and expresses the hope that this mutual cordiality may be established on such a permanent basis as shall promote the peace of the world."

Mr. R. P. Froste seconded the resolution, which was passed.

The Secretary submitted the report of the examinations in Protestant Theology for the past year, which was adopted.

The Rev. Samuel Prenter, M.A., proposed a resolution for the extension of this important scheme, which, after consideration, was unanimously adopted.

The proceedings were concluded with prayer.

CONTRIBUTIONS RECEIVED FROM JUNE 18 TO JULY 17, 1896.

£ s. d.			£ s. d.			£ s. d.					
James Atkins, Esq.	1	1	0	John Sterry, Esq. (3 yrs)	1	1	0	Rev. Canon and Mrs. Faunt	1	1	0
Charles Macdonald, Esq. (3 yrs.)	2	2	0	G. Maxwell, Esq.	1	1	0	Miss Onslow	1	1	0
The Hon. and Rev. W. Y. Rice				Thos. Wheeler, Esq.	1	1	0	Mrs. R. Macduff	0	10	0
(3 yrs.)	1	1	0	Colonel Mainwaring	1	1	0	Sir John Cowan, Bart.	1	0	0
Mrs. Anderson	0	10	0	Dr. and Mrs. J. W. Dalton	1	1	0	Mrs. Colin Mackenzie	1	0	0
Rev. H. L. Mitchell	1	1	0	Miss M. Vernon	1	1	0	Mrs. Nichol (3 yrs)	0	15	0
Mrs. Illingworth (3 yrs.)	0	15	0	T. E. Redman, Esq. (3 yrs.)	2	2	0	Rev. Jas. Johnston (sub. and			
General Cave	1	0	0	The Misses Lowndes (3 yrs)	0	10	0	don.)	0	11	0
Rev. Henry Deek (3 yrs.)	0	15	0	Mrs. Marcus Hare (3 yrs)	2	2	0	Rev. Hubert Brooks	0	10	0
E. M. Evans, Esq.	0	10	0	E. E. Heathfield, Esq., & Mrs.	0	10	0	Mrs. Brooks, sen.	0	10	0
Miss Hayley	0	10	0	Miss Kinston	0	10	0	Mrs. Cadman	0	15	0
J. Hunt, Esq.	1	1	0	M. J. Sutton, Esq. (3 yrs.)	2	2	0	The Hon. Miss Kinnaird	1	1	0
Mrs. Perkins and Miss Green	2	2	0	Miss Thompson	0	10	0	Rev. W. H. Johnston	0	10	0
(3 yrs.)	2	2	0	Rev. E. Lombe (3 yrs)	1	1	0	Mrs. Warren	1	0	0
Dr. Small	0	10	0	Mrs. Houghton	1	1	0	Captain Werry, R.N.	1	1	0
Rev. G. Campbell Morgan	1	1	0	Lord Radstock	1	1	0	Wm. A. Kingscote, Esq.	1	1	0
Sir F. Howard, B.P. (3 yrs.)	1	0	0	Rev. Dr. Waller	1	1	0	John Elwell, Esq.	0	10	0
Miss Mackenzie	0	10	0	"Thanksgiving to God"	1	0	0	Mrs. E. Crowden	1	1	0
R. G. Macdonald, Esq.	1	1	0	Miss E. Baker	0	10	0	Bridge of Allan Subana—			
C. A. Fox, Esq.	1	1	0	Mrs. Laird	0	10	0	Per Miss Hannay	2	11	0
Mrs. Henderson (3 yrs.)	1	0	0	Mrs. H. Cairns (3 yrs.)	1	1	0	Nottingham Subana—			
M. H. Sutton, Esq. (3 yrs.)	4	10	0	A. S. Lamb, Esq. (3 yrs.)	2	2	0	Per Rev. G. Edgcombe	5	0	0
J. L. Barthory, Esq.	0	10	0	H. D. Marshall, Esq.	0	10	0	Liverpool Subana—			
Mr. S. Evans (3 yrs.)	0	10	0	Mrs. Harry Kellall	0	10	0	Per Rev. S. Hawkes	5	2	0
Thos. Stoeber, Esq. (3 yrs.)	2	2	0	Rev. John Jones	0	10	0	Church Colins (less expenses)			
"In Memoriam Morten-				A. W. Large, Esq.	1	1	0	At Christ Church, Leamington			
Sparks" (3 yrs.)	0	10	0	Miss S. M. Large	0	10	0	(Rev. J. G. Gregory's)	5	0	0
Prof. and Mrs. B. Williamson	1	0	0	G. H. Lee, Esq.	0	10	0	Sums under 10s.	15	7	0
H. Stalkart, Esq.	0	10	0	H. R. Walker, Esq.	1	1	0				
Miss J. D. Smith (sub. & don.)	1	0	0	Sir Wm. Henderson, B.N.	2	0	0				
Sir Robert Pullar (3 yrs.)	2	2	0	The Misses Golding (3 yrs.)	0	10	0				
Miss Harris (3 yrs.)	2	2	0	Mrs. John Thomson	1	0	0				
W. A. Jamieson, Esq. (3 yrs.)	2	2	0	Miss Forrester-Paton	1	10	0				
Mrs. E. Johnston	0	10	0	Mrs. Stanes	1	1	0				
Thos. Underhill, Esq.	0	10	0	Rev. Canon Bruce, B.N.	0	10	0				
Dr. and Mrs. Stacey	1	1	0	Major Coppin	1	0	0				
Mrs. Given (3 yrs.)	1	0	0	W. Ferguson, Esq.	1	1	0				
Baron Schimmelpenninck V.				F. W. Gosnell Esq. (5 dollars							
der Oye	1	1	0	11 cents)							
T. G. Graham, Esq. (3 yrs)	2	2	0	Dr. Henry Browne (3 yrs.)	2	2	0				

WEEK OF PRAYER FUND.		
Balance of Collections at U. P.		
Mtn., Stridlington, per Rev.		
W. G. Halse		
0 17 0		
SPECIAL FUND FOR PERSECUTED CHRISTIANS.		
Friends in Switzerland		
(Geneva), per Dr. E. Naville		
(45 and 21 11s. 7d.)		
0 11 7		
"Anon." (Dublin)		
0 10 0		

WEEK OF PRAYER FUND.
 Balance of Collections at U. P.
 Migs. Bridlington, per Rev.
 W. G. Halse 0 17 0

SPECIAL FUND FOR PERSECUTED CHRISTIANS.
 Friends in Switzerland
 (Geneva), per Dr. E. Naville
 (45 and 21 11s. 7d.) 0 11 7
 "Anon." (Dublin) 0 10 0

EVANGELICAL ALLIANCE.

BRITISH ORGANIZATION.

THIS Alliance was organised in 1846 to enable Christians of both British and Foreign nations to realise in themselves, and to manifest to others, that living and essential union which binds true believers together in the fellowship of Christ; and also to co-operate in the cause of religious liberty, united prayer, the observance of the Lord's Day, and the defence of Protestant truth.

Branches of the Evangelical Alliance exist not only in many parts of the United Kingdom, but also in the principal cities throughout the world.

President.—The Right Hon. LORD POLWARTH.

Vice-Presidents.—The Right Hon. LORD KINNAIRD; The LORD BISHOP of EXETER; The Right Hon. VISCOUNT BANGOR; The Right Hon. LORD OVERTOUN; Sir WILLIAM MUIR, K.C.S.I., LL.D.; The Hon. and Rev. E. V. BLIGH, M.A.; Sir WILLIAM WILLIS; General Sir JOHN FIELD, K.C.B.; Sir GEORGE WILLIAMS; Major-General HATT NOBLE, R.E.

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* * Remittances may be made payable to the order of the Acting Secretary or the Treasurer.